Church Constitution

Grace Baptist Church
of
Flower Mound, Texas

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CHURCH CONSTITUTION

TABLE OF CONTENTS

PREAMBLE……3

ARTICLE I NAME, PURPOSE, AND AUTONOMY……3

ARTICLE II COVENANT……4

ARTICLE III STATEMENT OF FAITH……4

ARTICLE IV MEMBERSHIP……11

ARTICLE V OFFICERS……14

ARTICLE VI MEETINGS……18

ARTICLE VII ORDINATION……19

ARTICLE VIII TAX-EXEMPT PROVISIONS……19

ARTICLE IX FINANCIAL SUPPORT……20

ARTICLE X MINISTRY OF EDUCATION……20

ARTICLE XI INDEMNIFICATION……22

ARTICLE XII BINDING ARBITRATION……23

ARTICLE XIII AMENDMENTS……24

BY-LAWS……25

All Scripture and References are taken from the
Authorized Version commonly called the King James Version.

PREAMBLE

Endeavoring to serve faithfully the Lord Jesus Christ by teaching and propagating at home and abroad the entire Bible as the verbally and plenarily inspired and inerrant Word of God and contending for the "*faith which was once delivered unto the saints"* (Jude 3) and being admonished by the Word of God to "*let all things be done decently and in order"* (I Corinthians 14:40), and that we may more readily help each other in our Christian service, we willingly and cheerfully declare and establish this **Covenant, Statement of Faith, Constitution,** and **By-Laws** to which we voluntarily submit ourselves.

ARTICLE I
NAME, PURPOSE, AND AUTONOMY

SECTION 1 – NAME

This independent Baptist congregation of baptized believers shall be known as the **Grace Baptist Church of Flower Mound, Texas.**

SECTION 2 – PURPOSE

(A) This congregation is organized as a Church exclusively for charitable, religious, and educational purposes, including, but not limited to, such purposes as the establishing and maintaining of Biblical worship; the building, maintaining, and operating of Churches, parsonages, schools, chapels, radio stations, television stations, rescue missions, print shops, day care centers, nursing homes, cemeteries, and any other ministries that the Church may be led of God to establish.

(B) This Church will ordain individuals who meet Biblical qualifications for the ministry; evangelize the unsaved by the proclaiming of the Gospel of Jesus Christ; educate believers in a manner consistent with the requirements of Holy Scripture, *daily in the temple and from house to house*; maintain missionary activities in the United States and any foreign country; and engage in any other ministry that the Church may decide, from time to time, to pursue in obedience to the will of God.

SECTION 3 - AUTONOMY

This congregation shall be, and remain, independent and autonomous with no outside authority dictating policy or affiliation. The governing of this Church shall be vested solely in its assembled membership, through its duly elected officers (Pastor[s] and Deacons). However, it may participate, subject to the consent of its membership, in fellowship and activity with organizations of like doctrine for the promotion of the Gospel of Jesus Christ as long as it does not infringe upon the independence of autonomy of this Church.

ARTICLE II
COVENANT

Having been led, as we believe, by the Spirit of God, to receive the Lord Jesus Christ as our Savior, and on profession of our faith, having been baptized in the name of our Father, and of the Son, and of the Holy Ghost, we do now, in the presence of God, angels, and this assembly, most solemnly and joyfully enter into covenant with one another, as one body in Christ.

We engage, therefore, by the aid of the Holy Spirit, to walk together in Christian love; to strive for the advancement of this Church in knowledge, holiness and comfort; to promote its prosperity and spirituality; to sustain its worship, ordinances, discipline, and doctrines; to give it a sacred preeminence over all institutions of human origin; to contribute cheerfully and regularly to the support of the ministry, the expenses of the Church, the relief of the poor, and the spread of the Gospel through all nations.

We also engage to maintain family and private devotions, to religiously educate our children; to seek the salvation of our kindred, acquaintances and all others; to walk circumspectly in the world; to be just in our dealings, faithful to our engagements, and exemplary in our deportment; and to be zealous in our efforts to evangelize the lost.

We further engage to watch over one another in brotherly love, to remember each other in prayer; to aid each other in sickness and distress, to cultivate Christian empathy; to exercise courtesy of speech; to be slow to take offense, but always ready for reconciliation, and mindful of the rules of our Savior to secure reconciliation without delay.

We moreover engage that when we remove from this place, we will as soon as possible, unite with some other Church where we can carry out the spirit of this covenant and the principles of God's Word.

ARTICLE III
STATEMENT OF FAITH

SECTION 1 – STATEMENT OF FAITH

(A) The Holy Scriptures

We believe the Holy Scriptures, as originally written, of the Old and New Testament to be the verbally and plenarily inspired Word of God. The Scriptures are inerrant, infallible, and God-breathed, and therefore are the final authority for faith and life. The sixty-six Old and New Testament books are the complete and divine revelation of God to man. The Scriptures shall be interpreted according to their normal grammatical-historical meaning. The King James Version of the Bible shall be the official and only translation used by the church for preaching and teaching. *(II Timothy 3:16, 17; II Peter 1:20, 21).*

(B) The Godhead

We believe in one Triune God, perfect in holiness, infinite in wisdom, and measureless in power, eternally existing in three persons—Father, Son, and Holy Spirit. We also believe

that each is co-eternal in being, co-identical in nature, co-equal in power and glory, and has the same attributes and perfection, each executing distinct but harmonious offices in the work of redemption *(Deuteronomy 6:4; Matthew 3:16, 17; 28:19; II Corinthians 13:14; John 14:10, 26; I John 5:7).*

(1) God the Father

We believe that God the Father is the eternal First Person of the Godhead. He demonstrates His Fatherhood in the infinite and eternal relationship He sustains to Jesus Christ, His eternal Son. He also demonstrates such relationship to the repentant, believing sinner through the merit of the atoning death of Christ. This Fatherhood of God cannot be known except as revealed in the Sonship of Christ. The Fatherhood cannot be possessed or experienced by man, except through the mediation of Jesus Christ. As God the Father, He maintains a continuous, personal relation with His children. As He is the Author, He is also the Sustainer, the Sustenance of all living creatures *(Matthew 11:27; Galatians 3:26: Hebrews 12:5-11; John 1:11-13; Matthew 10:29, 30; Psalm 104:27-30; Matthew 6:26; I Kings 19:5-7).*

(2) God the Son

(a) We believe that the Lord Jesus Christ is the eternal Son of God. We also believe that He became man, without ceasing to be God, having been conceived of the Holy Spirit and born of the virgin Mary, in order that He might reveal God and redeem sinful men *(Isaiah 7:14; 9:6; Luke 1:35; John 1:1, 2, 14; II Corinthians 5:19-21; Galatians 4:4, 5; Philippians 2:5-8).*

(b) We believe that the Lord Jesus Christ, Who lived a sinless life, accomplished our redemption through His death on the cross as a representative, vicarious, substitutionary sacrifice. We also believe that our justification is made sure by His literal bodily resurrection from the dead *(Acts 2:18-36; Romans 3:24, 25; I Peter 2:24; Ephesians 1:7; I Peter 1:3-5).*

(c) We believe that the Lord Jesus Christ ascended to Heaven, and is now exalted at the right hand of God, where, as our High Priest, He fulfills the ministry of Intercessor and Advocate *(Acts 1:9, 10; Hebrews 9:24; 7:25; Romans 8:34; I John 2:1, 2).*

(d) We believe in the imminent, bodily, personal return of Jesus Christ. We believe in the rapture of the Church, in which He shall come for His saints, both living and dead, appearing in the air only at that time, before the seven-year tribulation period. We believe in His personal, visible, return to the earth with His saints to judge the existing nations and to establish His earthly kingdom for 1000 years *(Acts 1:11; I Thessalonians 4:13-18; Titus 2:13, 16; I Corinthians 15:51, 52; Revelation 19:15; Matthew 25:31).*

(3) God the Holy Spirit

(a) We believe that the Holy Spirit is the eternal third person of the Godhead Who convicts the world of sin, of righteousness, and of judgment. We also believe that He is the Supernatural Agent in regeneration, baptizing all believers into the body of Christ, indwelling and sealing them unto the day of redemption *(John 16:8-11; Romans 8:9; I Corinthians 12:12-14; II Corinthians 3:6; Ephesians 1: 13, 14).*

(b) We believe that the Holy Spirit, as the Chief Agent of inspiration, illumination, and revelation, is the Divine Teacher. As such, He assists believers to understand and appropriate the Scriptures and that it is the privilege and duty of the saved to be filled with the Spirit *(Ephesians 1:17, 18; 5:18; I John 2:20, 27).*

(c) We believe that God the Holy Spirit is sovereign in the bestowal of spiritual ministry gifts to every believer. God uniquely uses evangelists, pastors, and teachers to equip believers in the assembly, in order that they can do the work of the ministry *(Romans 12:3-8; I Corinthians 12:4-11, 28; Ephesians 4:7-12).*

(d) We believe that the sign gifts of the Holy Spirit, such as speaking in tongues and the gift of healing, were temporary. Speaking in tongues was never the common or necessary sign of the baptism or filling of the Holy Spirit. Ultimate deliverance of the body from sickness or death awaits the consummation of our salvation in the resurrection, though God frequently chooses to answer the prayers of believers for physical healing. *(1 Cor. 1:22; 13:8-10; 14:21-22)*

(C) Man

We believe that man was created a free moral agent in the image and likeness of God, by a direct act of God, but that in Adam's sin, the human race fell, inherited a sinful nature, and became alienated from God. We also believe that man is totally depraved, and, of himself, utterly unable to remedy his lost condition or please God in any way apart from faith in Jesus Christ on the basis of His shed blood *(Genesis 1:26, 27; Romans 3:22, 23; 5:12; 6:23; Ephesians 2:1-3; 4:17-19; Hebrews 11:6).*

(D) Dispensationalism

We believe that the Scriptures interpreted in their natural, literal sense reveal divinely determined dispensations in which God defined man's responsibilities in successive ages. These dispensations are not ways of salvation, but rather are divinely ordered stewardships by which God directs man according to His purpose. Key among these dispensations, three—the age of law, the age of the Church, and the age of the kingdom—are the subjects of detailed revelation in Scripture *(Genesis 1:28; I Corinthians 9: 17; II Corinthians 3:9-18; Galatians 3:13-25; Ephesians 1:10; 3:2-10; Colossians 1:24, 25, 27; Revelation 20:2-6).*

(E) Salvation

We believe that salvation is the gift of God brought to man by grace and received by personal faith, without works, in the Lord Jesus Christ. His precious blood was shed on the cross as the only payment for our sins *(John 1:12; Acts 16:31; Romans 10:9-13; Ephesians 1:7; 2:8-10; Titus 3:5-7; I Peter 1:18, 19).*

(F) Eternal Security of Believers

(1) We believe that once saved all the redeemed are kept by God's power and are thus secure in Christ forever *(John 6:37-40; 10:27-30; Romans 8:1, 38, 39; I Corinthians 1:4-8; I Peter 1:4-5).*

(2) We believe that it is the privilege and responsibility of believers to rejoice in the assurance of their salvation through the testimony of God's Word *(Romans 13:13, 14; Titus 2:11-15).*

(G) The Church

(1) We believe that the Church, which is the body and the espoused bride of Christ, is solely made up of born-again persons *(I Corinthians 12:12-14; II Corinthians 11:2; Ephesians 1:22, 23; 5:25-27).*

(2) We believe that the establishment and continuance of local Churches is clearly taught and defined in the New Testament Scriptures *(Acts 14:27; 20:17, 28-32; I Timothy 3:1-13; Titus 1:5-11).*

(3) We believe in the autonomy of the local Church being free of any external authority or control *(Acts 13:1-4; 15:19-31; 20:28; Romans 16:4; I Corinthians 3:9; 16:5:4-7, 13; I Peter 5:1-4).*

(4) We believe that water baptism (immersion) and the Lord's Supper are the only Scriptural ordinances of obedience for the Church in this dispensation *(Matthew 28:19, 20; Acts 2:41, 42; 18:8; I Corinthians 11:23-26).*

(H) Separation

We believe that all the saved should live in such a manner as not to bring reproach upon their Lord and Savior, and that separation from all religious apostasy, all worldly and sinful pleasures, practices and associations is commanded for God. Christians are not to be unequally yoked together with unbelievers. We also believe that Scripture clearly forbids the use of Christian liberty as an occasion to the flesh *(Romans 12:1, 2; 14:13; II Corinthians 6:14-7:1; Galatians 5:13; II Timothy 3:1-5; I John 2:15-17; II John 9-11).*

(I) The Second Advent of Christ

We believe in that "blessed hope," which is the personal, imminent return of Christ Who will rapture His Church prior to the seven-year tribulation period. At the end of the Tribulation, Christ will personally and visibly return, with His saints, to establish His earthly Messianic Kingdom which was promised to the Nation of Israel *(Psalm 89:34; Daniel 2:31-45; Zechariah 14:4-11; I Thessalonians 1:10; 4:13-18; Titus 2:13; Revelation 3:10; 19:11-16; 20:1-6).*

(J) The Future State of Mankind

(1) We believe in the bodily resurrection of all men, the saved to eternal life, and the unsaved to judgment and everlasting punishment *(Matthew 25:46; John 5:28, 29; 11:25, 26; I Thessalonians 4:16; Revelation 20:5, 6, 12-16).*

(2) We believe that the souls of the redeemed are, at death, absent from the body and present with the Lord. In conscious blessedness they await the rapture, when spirit, soul, and body are reunited to be glorified forever with the Lord *(Luke 23:43; II Corinthians 5:8; Philippians 1:23; 3:21; I Thessalonians 4:16, 17; Revelation 20:4-6).*

(3) We believe that the souls of unbelievers remain, after death, in hell under conscious punishment and torment until, with soul and resurrected body reunited, they shall appear at the Great White Throne Judgment. They shall be cast into the Lake of Fire to suffer everlasting conscious punishment and torment *(Matthew 25:41-46; Mark 9:43-48; Luke16:19-26; II Thessalonians 1:7-9; Jude 6-7; Revelation 20:11-15).*

(K) Angels

(1) We believe that the existence of angels is clearly taught in both Old and New Testaments. We also believe that God created an innumerable host of spirit, glorious, personal beings with various ranks and orders *(II Samuel 14:20; Psalm 148:2, 5; Nehemiah 9:6; Colossians 1:6, 16; Hebrews 1:13, 14; Ephesians 1:21; 6:12; I Timothy 2:26; Revelation 12:12; 22:8, 9).*

(2) We believe, according to the Scriptures, that the angel Lucifer was created perfect, a person of great beauty and brightness, and exalted in positional honor. As a result of pride in his own superiority, he sought to direct to himself worship due to God alone. We also believe that in consequence of his sin, he was degraded in person, position, and power, becoming Satan, or the Devil, the opponent of God and the enemy of man. He is the author of sin, the great tempter of man, and the accuser of the brethren. In God's final judgment, Satan shall suffer final defeat at the hands of God's own Son and be eternally punished in the Lake of Fire *(Job 1:6, 7; Isaiah 14:12-17; Matthew 4:2-11; 25:41; Revelation 20:10).*

(L) Creation

We accept and believe the Genesis account that God created the universe in six literal 24-hour periods. We also believe that man was created instantaneously and directly by God and not by any means of evolution. *(Genesis 1,2; Exodus 20:11; Colossians 1:16, 17).*

(M) Sanctification

We believe that sanctification is both an act and a process by which believers are set apart unto God and made partakers of His holiness. We also believe that it is positional, practical, and instantaneous in that it is begun in regeneration. It is progressive in that it is carried on in believers by the presence and power of the Holy Spirit, as the believer uses the appointed means of self-examination, self-denial, watchfulness, prayer, and especially the Word of God *(I Corinthians 1:2, 3:1-3; I Thessalonians 4:3; 5:23; Proverbs 4:18: I Peter 1:15, 16; I Corinthians 1:30; II Corinthians 7:1; Philippians 1:6).*

(N) Authority

We believe that our eternal God is Sovereign over all of His Creation. We believe that God has established, for the welfare of mankind, three governing institutions: the family, human government, and the local New Testament Church. We believe that God has ordained each institution with delegated authority to perform specific responsibilities as set forth in the Holy Bible, the written Word of God. These institutions are to complement each other so that no institution has the power to infringe upon the responsibilities of the other. We believe that all individuals serving as agents of these institutions are ultimately accountable to God as His ministers for good. We believe that every soul is to be subject unto these governing powers, recognizing the divine origin of their authority. Each soul should be obedient to every ordinance of man for conscience sake, except in such cases where abuse of these delegated powers violates or seeks to make void the Word of God *(Romans 13:1-7; Ephesians 5:22-24; Hebrews 13:17; I Peter 2:13-17).*

(O) Missions

We believe that God has given the local New Testament Church a Great Commission to proclaim the Gospel to all nations. As ambassadors of Christ we must use all available Scriptural means to evangelize the lost, both in Jerusalem (home), Judea (state), Samaria (nation), and the uttermost part of the earth (world) *(Matthew 28:19, 20; Mark 16:15; Luke 24:46-48; John 20:21; Acts 1:8; II Corinthians 5:20).*

(P) Giving

(1) Recognizing that everything belongs to God, we believe that every Christian is a steward of God's wealth entrusted to him, and is obligated to support his local Church financially. Whereas the tithe belongs to God, we believe that the tithe is to be administered exclusively by the Church *(Genesis 14:20; Proverbs 3:9, 10; Malachi 3:7-12; John 3:17; Acts 4:34-37; I Corinthians 16:2; II Corinthians 9:6, 7; Galatians 6:6; Ephesians 4:28; I Timothy 5:17, 18)*.

(2) Although we believe that God has established the tithe as the basis for giving, we further believe that Scripture encourages every Christian to give other offerings sacrificially and cheerfully to the support of the Church, the relief of those in need, and the spread of the Gospel. We believe that a Christian relinquishes all rights to direct the use of his tithe or offering once the gift has been made. *(Genesis 14:20; Proverbs 3:9, 10; Malachi 3:7-12; Acts 4:34-37; I Corinthians 16:2; II Corinthians 9:6, 7; Galatians 6:6; Ephesians 4:28; I Timothy 5:17, 18; John 3:17).*

(Q) Human Sexuality

(1) We believe that God has commanded that no intimate sexual activity be engaged in outside of a marriage between one man and one woman. We believe that any form of homosexuality, lesbianism, bisexuality, bestiality, incest, fornication, adultery, and pornography are sinful perversions of God's gift of sex. We believe that God disapproves of and forbids any attempt to alter one's gender by surgery or appearance *(Gen. 2:24; Gen. 19:5, 13; Gen. 26:8-9; Lev. 18:1-30; Rom. 1:26-29; 1 Cor. 5:1; 6:9; 1 Thess. 4:1-8; Heb. 13:4).*

(2) We believe that the only Scriptural marriage is the joining of one man and one woman. *(Gen. 2:24; Rom. 7:2; I Cor. 7:10; Eph. 5:22-23)*

(R) Family Relationships

(1) We believe that men and women are spiritually equal in positions before God but that God has ordained distinct and separate spiritual functions for men and women in the home and the church. The husband is to be the leader of the home, and men are to be the leaders (pastors and deacons) of the church. Accordingly, only men are eligible for licensure and ordination by the church *(Gal. 3:28; Col. 3:18; 1 Tim. 2:8-15; 4:4-5, 12).*

(2) We believe that God has ordained the family as the foundational institution of human society. The husband is to love his wife as Christ loves the church. The wife is to submit herself to the Scriptural leadership of her husband as the church submits to the headship of Christ. Children are an heritage from the Lord. Parents are responsible for teaching their children spiritual and moral values and leading them, through consistent lifestyle example and appropriate discipline, including Scriptural corporal correction *(Gen. 1:26-28; Ex. 20:12; Deut. 6:4-9; Ps. 127:3-5; Prov. 19:18,*

22:15; 23:13-14; Mk. 10:6-12; 1 Cor. 7:1-16; Eph. 5:21-33; 6:1-4; Col. 3:18-21; Heb. 13:4; 1 Peter 3:1-7).

(S) Abortion

(1) We believe that human life begins at conception and that the unborn child is a living human being. Abortion constitutes the unjustified, unexcused taking of unborn human life. Abortion is murder. We reject any teaching that abortion of pregnancies due to rape, incest, birth defects, gender selection, birth or population control, or the physical or mental well being of the mother are acceptable *(Job 3:16; Ps. 51:5; 139:14-16; Is. 44:24; 49:1,5; Jer. 1:5; 20:15-18; Luke 1:44).*

(T) Love

(1) We believe that we should demonstrate love for others, not only toward fellow believers, but also toward both those who are not believers, those who oppose us, and those who engage in sinful actions. We are to deal with those who oppose us graciously, gently, patiently, and humbly. God forbids the stirring up of strife, the taking of revenge, or the threat or the use of violence as a means of resolving personal conflict or obtaining personal justice. Although God commands us to abhor sinful actions, we are to love and pray for any person who engages in such sinful actions *(Lev. 19:18; Matt. 5:44-48; Luke 6:31; John 13:34-35; Rom. 12 :9-10; 17-21; 13:8-10; Phil 2:2-4; 2 Tim. 2:24-26; Titus 3:2; 1 John 3:17-18).*

(U) Lawsuits Between Believers

(1) We believe that Christians are prohibited from bringing civil law suits against other Christians or the church to resolve personal disputes. We believe the church possesses all the resources necessary to resolve personal disputes between members. We do believe, however, that a Christian may seek compensation for injuries from another Christian's insurance company as long as the claim is pursued without malice or slander *(1 Cor. 6:1-8; Eph. 4:31-32)*.

(V) Divorce and Remarriage

(1) We believe that God disapproves of and forbids divorce and intends marriage to last until one of the spouses dies. Divorce and remarriage is regarded as adultery except on the grounds of fornication. Although divorced and remarried persons or divorced persons may hold positions of service in the church and be greatly used of God for Christian service, they may not be considered for the offices of pastor or deacon *(Mal. 2:14-17; Matt. 19:3-12; Rom. 7 :1-3; 1 Tim. 3:2;12; Titus 1:6)*.

(W) Euthanasia

(1) We believe that the direct taking of an innocent human life is a moral evil, regardless of the intention. Life is a gift from God and must be respected from conception until natural death. Thus we believe that an act or omission which, of itself or by intention, causes death in order to eliminate suffering constitutes a murder contrary to the will of God. Discontinuing medical procedures that are extraordinary or disproportionate to the expected outcome can be a legitimate refusal of over-zealous treatment *(Ex. 20:13, 23:7; Matt. 5:21; Acts 17:28)*.

SECTION 2 – EXTENT OF THIS STATEMENT OF FAITH

This **Statement of Faith** does not exhaust the extent of our faith. The Bible itself is the sole and final source of all that we believe. We do believe, however, that the foregoing **Statement of Faith** accurately represents the teaching of the Bible, and therefore, is binding upon all members.

ARTICLE IV
MEMBERSHIP

SECTION 1 – QUALIFICATIONS FOR MEMBERSHIP

Upon a majority vote of the members present at any Church service or meeting, membership shall be extended to all who have had, and whose lives evidence, a genuine experience of regeneration through faith in, and acceptance of, the Lord Jesus Christ as personal Savior; who endeavor to live a consecrated life wholly unto the Lord, who fully subscribe to the Statement of faith; who enter into the church covenant contained herein; who agree to submit to the authority of the church and its leaders as set forth herein and upon compliance with any one of the following conditions:

(A) By baptism (immersion) as a true believer in Christ Jesus as personal Lord and Savior;

(B) By a written statement of good standing from another Bible-believing church of like faith and practice, or from a prior church if the applicant has been baptized by immersion following a profession of faith;

(C) By testimony of faith, having been previously baptized by immersion; or

(D) By restoration: If having been removed from membership by majority vote of the Church, a former member may be restored to membership contingent upon the following: **(1)** recommendation by the Pastor (or Deacons if the office of Pastor is vacant); **(2)** an appropriate public confession before the Church membership of the sin or sins involved, and satisfactorily evidencing repentance to the pastor (or the board of deacons if the office of pastor is vacant.); **(3)** majority vote of the Church of acceptance back into membership.

SECTION 2 - PRIVILEGES AND RESPONSIBILITIES OF A MEMBER

(A) On becoming a member of this Church, in addition to agreeing to the **Covenant** *(Article II)*, and subscribing to the **Statement of Faith** *(Article III)*, each one further covenants to love, honor, esteem, and pray for the leadership, and to recognize their authority in spiritual affairs of this Church; to cherish a brotherly love for all members of this Church; to exercise his/her individual spiritual gifts; to support this Church in prayer, tithes,

offerings, and with other financial support as the Lord enables; and in accordance with Biblical commands to support, through a lifestyle, the beliefs and practices of this Church. Members further covenant to quietly withdraw themselves from the fellowship, if at any time they find themselves in serious disagreement with the doctrinal or practical beliefs held by this Church.

(B) Only members, at least eighteen years of age, who are physically present at a duly-called meeting of the church shall be entitled to vote. There shall be no proxy or absentee voting. The eligible membership of the church has certain limited areas to exercise a vote. Members may not vote to initiate any church action, rather the vote of a member is to confirm and ratify the direction of the church as determined by the pastor and the board of deacons.

(C) This congregation functions not as a pure democracy, but as a body under the headship of the Lord Jesus Christ and the direction of the pastor as the undershepherd with the counsel of the board of deacons. Determinations of the internal affairs of the church are ecclesiastical matters and shall be determined exclusively by the church's own rules and procedures. The pastor shall oversee and/or conduct all aspects of this church. The board of deacons shall give counsel and assistance to the pastor as requested by him.

(D) Membership in this church does not afford the members with any property, contractual, or civil rights based on principles of democratic government. Although the general public is invited to all of the church's worship services, the church property remains private property. The pastor (or in his absence, an individual designated by the board of deacons) has the authority to suspend or revoke the right of any person, including a member, to enter or remain on church property. If after being notified of such a suspension or revocation, the person enters or remains on church property, the person may, in the discretion of the pastor (or in his absence, an individual designated by the board of deacons), be treated as a trespasser.

(E) A member may inspect or copy the prepared financial statements of the church and the minutes of the proceedings of church meetings and of board meetings, provided he shall have made a written request upon the church and the church has received the written request at least five business days before the requested inspection date.

(1) A member may not, without the pastor's approval (or in absence of the pastor, the board of deacons), inspect or copy any record relating to individual contributions to the church, the list of names and addresses of the church members, or the accounting books and financial records of the church.

(2) The church may impose a reasonable charge, covering the costs of labor and material, for copies of any documents provided to the member before releasing the copies to the member.

SECTION 3 – DISCIPLINE OF A MEMBER *(Matt. 18:15-20; Rm. 16:17-18; 1 Cor. 5 1-13; 2 Cor. 2:1-11; Gal. 6:1; 1 Thess. 5:14; 2 Thess. 3:6, 10-15; 1 Tim. 5:19-20; Titus 3:10-11)*

(A) The purpose of Church discipline is to protect the purity and testimony of the Church of Jesus Christ and to seek full restoration of the individual(s). There shall be a discipline committee consisting of the pastor and the board of deacons. These men shall have sole authority in determining heretical deviations from the Statement of faith and violations of the church covenant. If the pastor or a deacon is the subject of a disciplinary matter, he shall not sit as a member of the discipline committee. The pastor and deacons shall be entitled to the same steps as other church members and be subject to the same discipline.

(B) Following the pattern of Matthew 18:15-17, members are expected to demonstrate loyalty and concern for one another.

(1) When a member becomes aware of a personal offense by a brother, he is to go alone to the offending party and seek to restore that brother. Before he goes, he should first examine himself. When he goes, he should go with a spirit of humility (Galatians 6:1) and with the goal of restoration.

(2) If reconciliation is not reached, a second member, either the Pastor or a deacon is to accompany the one seeking to restore the matter. This second step should also be preceded by self-examination, and exercised in a spirit of humility with the goal of restoration.

(3) If the matter is still unresolved after the steps outlines in subsections (1) and (2), a discipline committee, comprised of the Pastor(s) and Deacons (in whole or in part), as the Church representatives biblically responsible, shall hear the matter.

(4) If the matter is still unresolved after the steps outlined above, such members who refuse to repent and be restored are to be removed from the membership of the Church upon a majority vote of the membership present at a meeting called for the purpose of considering disciplinary action.

(C) No matter of Church discipline may be heard by the Church unless the steps outlined above have been taken, except in the case of a public offense.

SECTION 4 – TRANSFER OF MEMBERSHIP

(A) Members, not under the disciplining process, may request that a written statement of good standing be sent to another church of like faith and practice. Such statement shall be sent directly to the church designated in the request.

(B) Letters of Christian character may be granted to members uniting with a church of another denomination or persuasion.

SECTION 5 – TERMINATION OF MEMBERSHIP

(A) The membership of any individual member shall be considered to be withdrawn without notice if the member in question has not attended a regular worship service of the Church in the preceding three months. Upon good cause being shown to the Pastor, this provision for termination may be waived in the case of an individual member at the discretion of the Pastor and Deacons.

(B) Missionaries, evangelists, students, members in the armed services, *et cetera,* and those unable to attend because of illness or physical infirmity may retain membership in good standing.

(C) No member of this Church may hold membership in another church. If any member unites in membership with another church, that person is automatically terminated, without notice, from membership in this Church.

(D) A member may resign at any time, but no written statement of good standing will be issued upon such resignation, except at the discretion of the pastor.

(E) The membership of any individual member shall automatically terminate without notice if the member states that he or she is actively involved in any conduct described in **Article III** *Section 1(Q)* or files a lawsuit in violation of **Article III** *Section 1(U).*

ARTICLE V
OFFICERS

SECTION 1 – CHURCH OFFICERS

All officers must agree with, and support, this **Constitution** and **By-Laws** including the Church **Covenant** *(Article II)* and the **Statement of Faith** *(Article III).* They must faithfully support the Church in attendance and finances; endeavor to be on time; agree to refrain from worldliness; and cooperate with those in leadership in the furtherance of this Church and the cause of Christ. Failure to willingly adhere to this commitment shall disqualify that person from holding office at that time.

(A) Pastor

(1) Calling a Pastor

(a) Upon vacancy of the pastorate, the Deacons shall serve as the pulpit committee. The chairman of the Deacons shall serve as chairman of the pulpit committee.

(b) The pulpit committee shall make a report to the Church at least once a month regarding the search for a pastoral candidate.

(c) Names of pastoral prospects may include any recommendations by the retiring Pastor, recognizing his understanding of the Church's needs and the ability to meet those needs by certain other men.

(d) The pulpit committee shall contact prospects by mail. This communication shall include a questionnaire for each prospect to reflect his position on various points of doctrine, polity, and personal information. For a man to be considered as a nominee, this questionnaire must be filled out and returned to the pulpit committee.

(e) Each prospect shall be investigated in matters relating to the Scriptural qualifications listed in I Timothy 3:2-7 and Titus 1:5-14.

(f) For a prospect to be recommended as a pastoral candidate, the pulpit committee shall vote among themselves with the result of unanimous approval.

(g) The pulpit committee shall present one (1) candidate at a time and that candidate will be voted upon before another prospect may be considered by the Church.

(h) The vote to call a pastor shall come before the Church at a specially called business meeting.

(i) A formal pastoral call shall consist of an affirmative vote of a quorum of the membership, resulting in at least an eighty-percent (80%) vote of approval. This

vote is to be recognized as the Church confirming the call of God to the man being considered.

(j) Should the candidate fail to receive the affirmative vote, or refuse the call, the pulpit committee shall repeat the steps as outlined above.

(k) The position of the pastor is not an office with a set term but is considered to be a permanent relationship between him and the church unless he chooses to sever the relationship or is terminated by an eighty percent (80%) vote of a quorum of the membership at a duly-called special church business meeting. However, the termination of the pastor's employment can only be called to a vote of the church membership after first receiving a unanimous vote of the deacon board to bring such a recommendation to the church membership.

(2) Duties of the Pastor

(a) The Pastor shall be at liberty to preach the whole counsel of the Word of God as the Lord leads him. He shall administer the ordinances of the Church, act as moderator at all Church meetings for the transaction of Church matters, supervise the teaching ministries of the Church, and tenderly watch over the spiritual interests of the membership. He shall serve as president of the Corporation.

(b) The Pastor shall appoint members of various oversight teams, as needed, at any Church business meeting. He shall publicly inform all newly elected officers of their particular function and the responsibilities of their respective offices. He shall extend the right hand of fellowship to all new members on behalf of the Church and perform such other duties as generally appertain to such a position. The Pastor shall be free to choose the Scriptural means and methods by which he exercises the ministry that God has given him.

(c) The Pastor may designate other men of God to supply the pulpit whether because of his illness, vacation, other ministry, or any other reason.

(d) Subject to the condition that they shall become a member of the Church upon assuming their duties and with the approval of the Church membership, the Pastor may hire for the position of Assistant Pastor to aid him in carrying out his God-given responsibilities. Other staff members may be hired by the Pastor as needed on the condition that they are a member of the Church, or that they shall become a member of the Church upon assuming their duties. The Pastor may terminate staff for cause without approval, subject to standard severance terms.

(e) All Church staff, whether paid or volunteer, shall be under the supervision of the Pastor.

(3) Severing the Pastoral Relationship

(a) In the situation where the Pastor desires to sever the pastoral relationship, not less than two (2) months notice shall be given. However, this period of time may be shortened by mutual agreement.

(b) If any situation should lead to the Pastor being placed under Church discipline (as with any member), he shall be relieved immediately of his pulpit, pastoral, and administrative duties.

(c) If the Pastor should be removed from office as the result of disciplinary action, he shall receive no less than two (2) weeks, and no more than four (4) weeks salary and the use of any Church-provided benefits for thirty (30) days. However, in the case of heresy (deviation from preaching the whole counsel of God in its literal,

historical understanding) or sexual immorality, he shall be removed immediately from office with only two (2) weeks salary and no other benefits.

(B) DEACON

(1) Qualifications

(a) A man eligible to occupy the position of Deacon shall have demonstrated both spiritual and emotional maturity and be a member in full fellowship with this Church for at least one year.

(b) He shall be a capable spiritual leader meeting the requirements of I Timothy 3:8-13.

(2) Selection

(a) When the need to fill or add to the office of a Deacon exists, the Pastor shall ask the Church to submit the names of Scripturally competent men to fill the office.

(b) Following the submission of recommendations, Pastor and Deacons shall evaluate those men whose names have been submitted for the purpose of obtaining mutual agreement of their Scriptural eligibility and approving the list of nominees. It is strongly recommended that paid staff members be received as candidates only in situations when no other qualified candidates are nominated, since conflicts of interest may arise due to the Pastor's role in hiring/firing.

(c) The Pastor and selected Deacons shall interview each nominee. This interview shall review Scriptural qualifications for the office and determine the willingness of the nominee to serve if elected.

(d) After the interviews are conducted, the Pastor and Deacons shall prepare and submit a slate of candidates to the Church at a duly called business meeting.

(e) At the business meeting, the slate of candidates shall be submitted to the Church by paper ballot. Following the vote, available offices shall be filled by those receiving the most votes.

(3) Duties

(a) Deacons shall assist the Pastor, in such manner as he shall request, in promoting the spiritual welfare of the Church, in the oversight of all ministries, such as administering benevolence and assisting in visitation and other evangelistic efforts of the Church.

(b) They shall make provision for observance of the ordinances of the Church.

(c) They may, if requested by the Pastor, consider applications for Church membership.

(d) They shall be responsible for the pulpit supply and act as leaders for Church meetings if the office of Pastor is vacant.

(e) They should be ready to assist with those who come forward at public invitations.

(f) Immediately following the annual Church business meeting, the Pastor and Deacons shall assemble and elect, from their number a chairman (who shall be vice president of the corporation), a vice-chairman, and a secretary.

(g) The Deacons shall constitute the trustees of the corporation as related to Article V, Section 2 below. These trustees shall exercise only the following specific powers upon authorization by a majority vote of the members present at a duly-

called church business meeting on real and personal property valued above $10,000:

1) To purchase, hold, lease, or otherwise acquire real and personal property on behalf of the Church, and to take real and personal property by will, gift or bequest on behalf of the church.

2) To sell, convey, alienate, transfer, lease, assign, exchange, or otherwise dispose of, and to mortgage, or otherwise encumber the real and personal property of the Church; to borrow money and incur indebtedness for the purpose and the use of the Church; to cause to be executed, issued; and delivered for the indebtedness, in the name of the Church promissory notes, bonds, debentures, or other evidence of indebtedness and to secure repayment by deeds of trust, mortgages, or pledges, as approved by vote of the membership at special business meetings.

3) To exercise all powers necessary for the dissolution of the Church corporation if such action is mandated by a vote of the Church membership at a special business meeting.

(h) In cooperation with the Pastor, Deacons shall formulate, recommend, and implement an annual budget to be approved by the Church membership.

(i) The following positions shall be filled from among the Deacons, or appointed by the Pastor and Deacons:

1) Church Clerk. The Church Clerk shall insure a correct and permanent record of minutes for all Church proceedings, the membership roll, of all baptisms, and any certificates of ordination, licenses, and commissions. He shall endeavor to preserve all documents, papers, and letters coming into his hands during his term of office. He shall keep at the office of the church, the original constitution and bylaws or a copy, including all amendments or alterations to the constitution and bylaws. All records are to be kept in the Church office and delivered to the Deacon Chairman upon leaving office. He may, with the approval of the Deacons, select an assistant to aid him in the fulfillment of his responsibility.

2) Church Treasurer. The Church Treasurer shall oversee all funds contributed to the Church and shall disburse the same as ordered by the Church. He shall present a written report of disbursements at regular Church business meetings and make a general report for the year at the annual Church business meeting. He may, with the approval of the Deacons, select assistants to help him in the fulfillment of his responsibility.

3) Other positions as needed for various ministries.

(4) Terms of Office

(a) Deacons shall be elected to serve a three-year term, or as designated in letter (d) below, and may serve a second consecutive three-year term if so elected. After serving two consecutive terms (normally six years), a man must then take at least a one-year sabbatical from the office of Deacon.

(b) Initially four (4) Deacons shall be elected for the first one hundred (100) members, and an additional four (4) Deacons may be elected for each additional one hundred (100) members.

(c) A term of office shall begin with the annual Church business meeting. Deacons, however, may be elected mid-year as needed to fill the unexpired term of a

vacated office. This partial term shall not count against the two-term limit designated in (a) above.

(d) As the number of Deacons increases, new Deacons shall be elected for either a one (1)-, two (2)-, or three (3)-year term to insure that only approximately one-third (1/3) of the Deacons retire each year.

(e) In case a Deacon is dismissed from, or ceases active membership, his responsibility as Deacon and any other leadership responsibility he holds shall cease.

SECTION 2 – CORPORATE OFFICERS

As an accommodation to legal relationships outside the Church, the Pastor and Deacons shall serve as officers of the corporation.

ARTICLE VI
MEETINGS

SECTION 1 - WORSHIP MEETINGS

Unless otherwise determined by the Pastor, the Church shall meet each Sunday for public worship both morning and evening and at least once during the week for Bible study and prayer. The ordinance of the Lord's Supper shall be observed at least once each quarter.

SECTION 2 - BUSINESS MEETINGS

Church business meetings shall be held as the pastor deems necessary, at which time regular Church business shall be considered. The quorum for business meetings shall consist of the members eighteen (18) years of age or older who are present. The first Church business meeting of the fiscal year shall be the Annual Meeting. For any business or special meeting of the church, the moderator, in his sole discretion, shall have full and unilateral authority to require nonmembers to leave the meeting room and to order the immediate removal of any member or other person present who is deemed by the moderator to be disruptive to the proceedings by act or presence. The moderator shall have full authority to order the removal of all children (ages to be determined by the moderator) if the moderator determines, in his sole discretion, that circumstances so warrant. If the moderator determines that compliance with his order of removal is unsatisfactory, the moderator may, in his sole discretion, revoke the disruptive person's right to remain on the premises in accordance with *Article IV, Section 2(D)* and treat the person as a trespasser.

SECTION 3 - SPECIAL MEETINGS

(A) The Pastor and Deacons (or Deacons if the office of Pastor is vacant or the Pastor is the subject of possible disciplinary action) may call a special business meeting by giving notice of such a meeting and providing it is announced from the pulpit in all services at least two (2) Sundays prior to said meeting.

(B) A quorum at any special Church business meeting shall require twenty-five percent (25%) of the active Church membership at least eighteen (18) years of age. A simple majority vote of voting members present shall decide all matters, except the calling or dismissal of a Pastor; amending the **Constitution**; or purchase, sale, or mortgaging of

Church property, when the required vote is at least eighty percent (80%) favoring passage.

(C) The moderator shall determine the rules of procedure according to his sense of fairness and common sense, giving all members a reasonable opportunity to be heard on a matter. The moderator is the final authority on questions of procedure, and his decision is final and controlling.

(D) Bible conferences, missionary conferences, revivals, *et cetera,* may be held as the Pastor deems beneficial.

SECTION 4 – FISCAL YEAR

The fiscal year of the Church shall start July 1 and end June 30.

ARTICLE VII
ORDINATION

(A) Any member of this Church, who gives evidence of a genuine call of God into the work of the ministry and possesses the qualifications stated in I Timothy 3:1-7 and Titus 1:6-9, may request ordination as a minister of the Gospel by this Church. Upon a conference with the pastor, and after the pastor has approved the candidate for ordination, the pastor shall call a council to examine and pass on the qualification of the candidate. The ordination council shall consist of ordained ministers of like faith to participate in the examination of the candidate.

(B) If the candidate is found worthy of ordination by the council, the ordination council may ordain the candidate on behalf of the church.

(C) The pastor and the chairman of the deacons shall arrange for the ordination service.

ARTICLE VIII
TAX-EXEMPT PROVISIONS

SECTION 1 – PERSONAL GAIN

No part of any gifts to the Church shall inure to the benefit of, or be distributable to, its members, officers, or other private persons, except as deemed appropriate by the Pastor and Deacons in matters of benevolence. The Church shall be authorized and empowered to pay reasonable compensation for services rendered and to make payments and distributions in furtherance of the purposes set forth in **Article I,** *Section 2* hereof.

SECTION 2 – POLITICAL INVOLVEMENT

The Church shall not participate in, or intervene in (including the publishing or distribution of statements) any political campaign on behalf of any candidate for public office.

SECTION 3 – DISSOLUTION

Upon the dissolution of the Church, the Deacons shall, after paying or making provision for payment of all liabilities, dispose of all assets of the Church to such organizations that operate exclusively for religious purposes and that agree with the Church's **Statement of Faith,** and also qualify as an exempt organization or organizations under Section 501 (c)(3) of the Internal Revenue Code of 1986 or any corresponding provision of any future United States Law.

SECTION 4 – RACIAL NONDISCRIMINATION

The Church shall not discriminate on the basis of race, color, or national or ethnic origin.

ARTICLE IX
FINANCIAL SUPPORT

SECTION 1 - SCRIPTURAL METHODS

The Church accepts the Bible as final authority in all matters of faith and practice. In matters of Church finances, we believe that tithes and offerings are the Biblical injunctions for giving. This giving is to be regular, systematic, and proportional, recognizing God as the Owner of all things, and *"as he purposeth in his heart, so let him give,"* recognizing personal responsibility.

SECTION 2 – DESIGNATED CONTRIBUTIONS

From time to time the Church, in the exercise of its religious, educational, and charitable purposes, may establish various funds to accomplish specific goals. Contributors may suggest uses for their contribution, but all suggestions shall be deemed advisory rather than mandatory in nature. All contributions made to specific funds or otherwise designated shall remain subject to the exclusive control and discretion of the pastor and the board of deacons. No fiduciary obligation shall be created by any designated contribution made to the Church other than to use the contribution for the general furtherance of any of the purposes stated in **Article I,** *Section 2.*

ARTICLE X
Ministry of Education

SECTION 1 – Purpose

The church believes that it is to provide the member's children with an education, which is based upon and consistent with Biblical teachings. The church believes that the home and church are responsible before God for providing a Christian education. To this end, the church shall engage in ministries in education of keeping with the following dictates.

SECTION 2 – Church Participation

All educational programs or courses of instruction formulated and offered by the church shall be primarily for the benefit of the members of the church; however, the pastor may permit non-members to participate in church educational programs or course of instruction if he deems it is in the best interest of the church.

SECTION 3 – Staff Membership

All instructors, teachers and administrators shall be members of this church. This provision shall not apply to visiting missionaries, evangelists, or preachers engaged for the purpose of delivering sermons, conducting revivals, or other special meetings on a temporary basis.

SECTION 4 –Statement of Faith Accord

All educational programs or courses of instruction shall be taught and presented in full accord with the statement of faith of the church. The church shall not hire, appoint, or retain any employee or volunteer for its educational programs who fails to adhere to or expresses disagreement with the Statement of faith.

SECTION 5 –Unity

All educational programs or courses of instruction shall be conducted as an integral and inseparable ministry of the church.

SECTION 6 –Teaching

All educational programs or courses of instruction shall be conducted consistent with the teaching of the inerrant Word of God. Any assertion or belief which conflicts with or questions a Bible truth is a pagan deception and distortion of the truth which will be disclaimed as false. It is the responsibility of every instructor or teacher to present the inerrant Word of God as the sole infallible source of knowledge and wisdom.

SECTION 7 – Christian Walk

All administrators, instructors, and teachers shall continue or adopt a lifestyle consistent with the precepts which they teach, whether in or out of the classroom.

SECTION 8 – Hierarchy of Authority

A. The pastor shall be the final authority on all matters relating to the ministry of education. The pastor shall have the authority to approve or disapprove any decision or recommendation of the board of deacons on all matters relating to the ministry of education.
    a. On the condition that they shall become a member of the church upon assuming duties, the pastor may hire administrators, principals, teachers and support staff to assist the pastor in carrying out the ministry of education.

B. The board of deacons shall assist and advise the pastor on matters relating to the ministry of education. The board of deacons shall act as the school board and shall hear matters and disputes which may arise out of the ministry of education and shall advise the pastor accordingly. All recommendations of the board of deacons shall be submitted to the pastor for final approval prior to becoming effective. The board of deacons may create and recommend to the pastor school policies for governing the ministry of education consistent with the provisions herein.

ARTICLE XI
INDEMNIFICATION

SECTION 1 – ACTIONS SUBJECT TO INDEMNIFICATION

The Church may indemnify any person who was or is a party or is threatened to be made a party to any threatened, pending or completed action, suit, or proceeding, whether civil, criminal, administrative, or investigative, including all appeals (other than an action by or in the right of the Church) by reason of the fact that the person is or was a pastor, deacon, officer, employee, or agent of the Church, against expenses, including attorneys' fees, judgments, fines, and amounts paid in settlement actually and reasonably incurred by him in connection with the action, suit or proceeding, had no reasonable cause to believe his conduct was unlawful. The termination of any action, suit, or proceeding by judgment, order, settlement, conviction, or on a plea of *nolo contendere* or its equivalent, shall not, of itself, create a presumption that the person did not act in good faith and in a manner that he reasonably believed to be in or not opposed to the best interests of the Church and, with respect to any criminal action or proceeding, had reasonable cause to believe that his or her conduct was unlawful.

SECTION 2 – EXPENSES SUBJECT TO INDEMNIFICATION

To the extent that a pastor, deacon, officer, employee, or agent has been successful on the merits or otherwise in defense of any action, suit, or proceeding referred to in this Article, or in defense of any claim, issue, or matter in that action, suit, or proceeding, he or she may be indemnified against expenses, including attorneys' fees, actually and reasonably incurred by him or her in connection with the action, suit, or proceeding.

SECTION 3 – LIMITATIONS OF INDEMNIFICATION

Any indemnification made under this Article, may be made by the Church only as authorized in the specific case on a determination that indemnification of the pastor, deacon, officer, employee, or agent is proper in the circumstances because he has met the applicable standard of conduct set forth in Section 1 of this Article. The determination shall be made (a) by a majority vote of a quorum consisting of the pastor and deacons who were not and are not parties to, or threatened with, the action, suit, or proceeding; (b) if the described quorum is not obtainable, or if a majority vote of a quorum of disinterested deacons so directs, by independent legal counsel in a written opinion; or (c) by a majority vote of the members of the church.

SECTION 4 – TIMING OF INDEMNIFICATION

Expenses of each person seeking indemnification under this Article, may be paid by the Church as they are incurred, in advance of the final disposition of the action, suit, or proceeding, as authorized by the Board of Deacons in the specific case, on receipt of an undertaking by or on behalf of the pastor, deacon, officer, employee, or agent to repay the amount taking by or on behalf of the pastor, deacon, officer, employee, or agent to repay the amount if it is ultimately determined that he or she is not qualified to be indemnified by the Church.

SECTION 5 – EXTENT OF INDEMNIFICATION

The indemnification provided by this Article shall be deemed to be discretionary unless otherwise required as a matter of law or under any agreement or provided by insurance

purchased by the Church, both as to action of each person seeking indemnification under this Article in his official capacity and as to action in another capacity while holding that office, and may continue as to a person who has ceased to be a pastor, deacon, officer, employee, or agent and may inure to the benefit of the heirs, executors, and administrators of that person.

SECTION 6 – INSURANCE

The Church may purchase and maintain insurance on behalf of any person who is or was a pastor, deacon, officer, employee, or agent of the Church against any liability asserted against him and incurred by him in that capacity, or arising out of his status in that capacity, whether or not the Church would have the power to indemnify him against liability under the provisions of this Article.

ARTICLE XII
BINDING ARBITRATION

SECTION 1 – SUBMISSION TO ARBITRATION

Believing that lawsuits between believers are prohibited by Scripture, all members of this church agree to submit to binding arbitration any matters between church members which cannot otherwise be resolved, and expressly waive any and all rights in law and equity to bringing any civil disagreement before a court of law, except that judgment upon the award rendered by the arbitrator may be entered in any court having jurisdiction thereof.

SECTION 2 – NOTICE OF ARBITRATION

In the event of any dispute, claim, question, or disagreement arising out of or relating to this **Constitution** or any other church matter, the parties shall use their best efforts to settle such disputes, claims, questions, or disagreement as befits Christians. To this effect, they shall consult and negotiate with each other in good faith and, recognizing their mutual interests not to disgrace the name of Christ, seek to reach a just and equitable solution. If they do not reach such solution within a period of sixty (60) days, then upon notice by either party to the other, disputes, claims, questions, or differences shall be finally settled by arbitration as described in Section 1, above, and such Procedures for Arbitration as are adopted pursuant to the following two sections.

SECTION 3 – LIMITATIONS ON ARBITRATION DECISIONS

(A) Should any dispute involve matters of church discipline, the arbitrators shall be limited to determining whether the procedures for church discipline as outlined under **Article 4**, *Section 3*, were followed.

(B) Should any dispute involve the removal from office of the pastor or any church officer, the arbitrators shall be limited to determining whether the procedures set forth in **Article 3**, were followed.

SECTION 4 – ARBITRATION PROCEDURES

The procedures for arbitration shall be as adopted by the Pastor and the Board of Deacons.

ARTICLE XIII
AMENDMENTS

This **Constitution** and **By-Laws** may be revised or amended by a minimum of an eighty-percent (80%) vote of the members present and voting, at a special business meeting of the Church, provided that said revision or amendment has been posted conspicuously in writing and announced from the pulpit fourteen (14) days before the vote is taken.

ADOPTION

This **Constitution** and **By-Laws** were adopted by a minimum of an eighty-percent (80%) vote of the quorum present and voting at a duly called meeting of the Church membership.

This **Constitution** and **By-Laws** supersedes any other constitutions and/or by-laws of Grace Baptist Church of Flower Mound, Texas.

ADOPTED THIS _____DAY OF _____, IN THE YEAR OF OUR LORD, _____.

_____
Church Clerk

BY-LAWS

NUMBER 1

All Church business meetings shall be opened and closed with prayer for divine guidance and blessing.

NUMBER 2

All appointments for public worship and Bible study and the arrangements thereof including time and place and the use of the property belonging to the Church for purposes other than stated meetings shall be under the control of the Pastor.

NUMBER 3

All literature used in the Church shall be in complete agreement with the **Statement of Faith.**

NUMBER 4

The following items shall be observed, as needed, at regular Church business meetings:

(A) Devotions and Prayer
(B) Reading of Minutes
(C) Reception of New Members
(D) Dismissal of Members
(E) Financial Report
(F) Report of Officers
(G) Reports of Standing Committees
(H) Reports of Special Committees
(J) Unfinished Matters
(K) Election of Officers
(L) New Matters
(M) Adjournment
(N) Benediction

NUMBER 6

These **By-Laws** may be altered, suspended, or amended at any regular Church business meeting by a majority vote of the members present and voting. Suspension of these **By-Laws** is applicable for that particular meeting only.